THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—MATT. 24: 14.

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OUR MISSIONARY WORK—SOME ADMONITIONS.

BY PRESIDENT JOSEPH F. SMITH, IN THE "JUVENILE INSTRUCTOR."

THE missionary labor accomplished by the Church of Jesus Christ of Latter-day Saints is a subject of growing comment and marvel among people of the world who come to learn of its extent and results. This feeling of wonder is blended with admiration in the minds of those who study the details of our missionary system, and who are able to appreciate the self-sacrifice, enduring faith, and God-fearing reliance by which the missionaries of the Church are distinguished. The fact that those of our people who go forth on missions do so at their own expense, unsalaried, indeed without hope of pecuniary reward, spending years away from home—usually years of early manhood—the years that are regarded as most valuable in shaping the individual's course and position in life—this fact, indeed, may well arouse the surprise and admiration of the world.

Latter-day Saints, however, know well the nature of the power exercised by their chosen fellows who are traveling abroad, ofttimes "without purse or scrip," laden only with the wealth of the message of peace, which they offer without price to the eager seeker whose quest is truth. We realize the solemn fact that a testimony of the Gospel of Christ is in itself a source of energy and strength, impelling its happy possessor to continued effort in the cause he has espoused, however great the required sacrifice and self-denial may be.

Great as are the results for good already achieved through the missionary service of the Church, the results in the future will be yet greater. Where now there is a harvest of twenty or thirty fold from the seed sown in faith,

there will yet be reaped and gathered into the garner of the Lord a full hundred fold return. And this assured increase is not to be counted alone in proportion to the number of missionaries sent into the field; it will be partly and perhaps largely due to the greater abilities possessed and energies exercised by the individuals. The mathematical axiom that the whole is equal to the sum of its parts is applicable to the work of the Church in all of its departments. If every missionary of the Church now in the field were doing his utmost to fill the measure of his calling and appointment, the time of the richer harvest would be here, even now.

Many of our devoted missionaries are valiantly striving to do their best, and to make their best better day by day; great is and greater yet shall be their reward. Others are lacking in energy and effort; their work is done, if at all, in a half-spirited way, and their thoughts are ever running ahead to the time of their release and return.

To those of the first class the days are all too short and the months too few for the exalted labors in which they find such genuine satisfaction and happiness. To the others the days drag and the weeks are burdensome. Saddening as it is to make the declaration, it is nevertheless true that there are idlers in the vineyard, who, under the spell of indolence and negligence, let the vines in their care go unpruned and untended. For such there is little satisfaction and less true happiness in the work that means so much for them and for others.

It is a matter of righteous pride and pure ambition among our young people—young men particularly—to hold a missionary's certificate of appointment, with its appended honorable release. To have won such honestly the holder must have been valiant while in the service.

The individual Elder is left largely to the guidance of the spirit of his calling, with which he should be imbued. If he fail to cultivate the spirit, which is the spirit of energy and application, he will soon become torpid, indolent and unhappy. Every missionary should strive to devote part of each day to study and prayerful thought on the principles of the Gospel and the theology of the Church. He should read and reflect and pray. True, we are opposed to the preparing of set sermons to be delivered with the thought of oratorical effect and rhetorical display; yet when an Elder rises to address a congregation, at home or abroad, he should be thoroughly prepared *for* his sermon. His mind should be stored with thoughts worth uttering, worth hearing, worth remembering; then the spirit of inspiration will bring forth the truths of which his auditors are in need, and give to his words the ring of authority.

It is reported to us that in some of our missionary headquarters the Elders lounge about for a good part of every day—wearied with the burden of those who have nothing to do! The laborers too few for the harvest, and some of the servants who have been sent forth into the field lying asleep under the trees, with their sickles rusting by their sides!

Brethren—you to whom these words of admonition apply, for your own sakes if not for the sake of those whose welfare is your charge—beware of indolence and neglect. The adversary is only too eager to take advantage of your apathy, and you may lose the very testimony of which you have been sent to bear record before the world.

We would recommend to conference presidents and other presiding officers in the various branches of the Church, that where possible, they have the Elders in their charge follow regularly and systematically a study of the standard works and other approved publications of the Church, thus more fully equipping themselves as teachers to the world.

There is little excuse for the idle man in any walk of life; work is abundant for every one who will labor; but least of all is there excuse or palliation in the case of a listless or idle missionary pretending to be busy in the service of his Lord.

* * * *

It is to be earnestly recommended that Elders abroad on missions, as indeed Latter-day Saints in general, avoid contentious argument and debate regarding doctrinal subjects. The truth of the Gospel does not depend for its demonstration on heated discussion; the message of truth is most effectively delivered when expressed in words of simplicity and sympathy.

The history of our missionary work already written proves the futility of public debate and argument between our Elders and their opponents; and this in spite of the fact that in the great majority of such undertakings the forensic victory has been won by our representatives. A testimony of the truth is more than a mere assent of the mind, it is a conviction of the heart, a knowledge that fills the whole soul of its recipient.

Victory in debate is no stronger evidence of right on the side of the victor than is success in battle proof of the justice of the cause for which the conquerors fought. A debate is usually but a wrestling match of words, and the result demonstrates simply which of the wrestlers was stronger or more skillful, certainly not which of them stood for the right.

However, it is not to counsel particularly against debate and discussion with outsiders that these words are written, but to urge our missionaries to refrain from such useless altercation of words among themselves. If there be differences of opinion between brethren on matters of doctrine or practice, let those brethren read, reflect, and above all pray, in their search for the truth; let them, if possible, and if necessary, submit the question to the officers in the Church directly presiding over them. To-day, as in every age past, the strife amongst mankind has been rather for triumph than for truth; but such triumph—a victory on the wrong side—is worse than defeat in the eyes of God.

We learn that in some of the missions brethren are prone to argument and discussion among themselves, and worse even than this, that they sometimes carry on their wordy warfare in the presence of inquirers and recently converted members of the Church. No good, but surely evil will come from such a course. The principles of the Gospel are fit subjects for investigation and research,; differences of opinion on doctrinal matters may very properly be talked over and studied by the Elders; but all should be done in the spirit of the seeker after truth, and with prayerful earnestness that the truth may be made plain.

Missionaries are sent forth to preach and teach the first principles of the Gospel, Christ and Him crucified, and practically nothing more in the way of theological doctrine. They are not commissioned to expound their own views

on intricate questions of theology, nor to mystify their hearers with a show of profound learning. Teachers they are and must be if they meet in any degree the responsibilities of their high calling; but they should teach as nearly as they can after the manner of the Master—seeking to lead by love for their fellows, by simple explanation and persuasion; not trying to convince by force.

Brethren, leave these themes of profitless discussion alone; keep closely to the teachings of the revealed word, as made plain in the standard works of the Church and through the utterances of the living prophets; and let not a difference of views on abstruse matters of doctrine absorb your attention lest thereby you become estranged from one another and separated from the Spirit of the Lord.

The standard works of the Church and other approved writings should be carefully studied and commented on by the brethren; every Latter-day Saint and particularly every Elder in the field should seek to become learned in the Gospel; but let it not be forgotten that to understand the inspired writings aright the reader must himself have the spirit of inspiration; and this spirit will never impel one to hostile discussion nor wordy contests.

Seek first the Kingdom of God and His righteousness, and all else that is desirable, including the knowledge for which you yearn, shall be given unto you.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XII. ISRAEL'S SECOND, OR FESTIVAL TITHE.

EVERYONE seems aware that the Jew paid for religious purposes a tenth of his income; and there most people stop, as if ignorant of the fact that there were at least two other tithes to be dealt with in the books of the Pentateuch. The law of the second tithe reads thus: "Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year. And thou shalt eat before the Lord thy God, in the place which He shall choose to cause His name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the Lord thy God shall choose to set His name there, when the Lord thy God shall bless thee: then thou shalt turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household: and the Levite that is within thy gates."

Concerning the second tithe we seem to learn:

That it consisted of the yearly increase of the land.

That it was to be eaten by the offerer, his household, and the Levite, with firstlings of herd and flock, but only at the appointed place of worship.

The object of this was that Israel might always fear Jehovah.

This tithe might be converted at home into money, to be expended at the ecclesiastical capital for sacrifices and feasting.

The tithe-payer was to eat and rejoice before God.

The due payment of this second tithe involved a stay of at least a week each at the Passover, and the feast of Tabernacles, as well as a shorter period at the feast of Weeks, to say nothing of time consumed in traveling.

It will help us better to understand this second, or festival, tithe as it is sometimes called, if we consider the end it was to serve.

All the males in Israel (with their families if they chose) were to assemble at the sanctuary three times a year for the worship of God.

"And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your free-will offerings, and the firstlings of your herd and of your flock: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households."

The primary end, therefore, of the festivals, was to foster religious principles and to furnish a time and place for social observances, and the offering of sacrifices.

Now, in all nations the main idea of a sacrifice has been that of a meal offered to a deity. In some cases the meal was made over entirely to the god; but more commonly the sacrifice was a feast, of which the god and the worshippers were supposed to partake together. In other words, the offered gift, whether animal or vegetable, was sometimes wholly burnt: at others, was consumed partly by fire, and partly by the priest: or, once more, part was burnt, part was taken by the priest, and a part returned to the offerer.

So, if an Israelite sinned, his appointed way to forgiveness was by sacrifice. But this sacrifice was not to be offered in just any place the worshipper chose, but must be taken to the ecclesiastical capital, such as was afterwards established at the resting places of the ark as in Shiloh, and in Jerusalem.

Speaking generally, the Jewish sacrifices partook more or less of the nature of expiation (for sin committed), of dedication (when seeking a favor), or of thanksgiving (for favor received): and, according to the intention of the offerer was the kind of sacrifice presented.

In the case of the burnt offering proper, the priest took the skin, but all else was consumed by fire. In the case of the sin offering, the trespass offering, and the meat (or meal) offering, that which was not burnt was for the officiating priest, or the priests generally, whilst in the case of the peace offering, the breast and shoulder only belonged to the priests, and the remainder might be eaten by the offerer.

I remember how these distinctions were practically brought home to my mind in India at Jaipur, where, at the daily sacrifice, I saw a goat decapitated before a Hindu altar. The head was placed on the altar: curtains were drawn, and the god was supposed to be left, in some mysterious way, to partake of the meal. Again, in Calcutta, as I approached the temple of Kali, there was a man carrying the headless carcase of a goat, which he had just offered in

sacrifice, the head being taken for the priest, and the offerer being at liberty to dispose of the carcase as he pleased.

Similarly, the Israelite would have the opportunity of eating and rejoicing before God, and feasting with his household. And the second or festival tithe was intended to furnish the means for doing this.

Furthermore, if the first and second tithes be compared, it will be seen that whereas the offerer had no voice in the disposal of the first tithe, the disposal of the second tithe was largely in his own hands; and whereas the offerer did not receive again any portion for himself of the first tithe, he might receive in some cases from the second tithe the greater part for his own purposes, or he might sell in the shambles all he did not require for his own use.

THE LIVERPOOL CONFERENCE.

At the Liverpool semi-annual conference held Sunday, November 22, 1903, in Co-operative Hall, Nelson, the following were in attendance: President Francis M. Lyman of the European mission; Elders Joseph J. Cannon, Alfred A. Robinson and Robert L. Anderson of the Liverpool office; and all the traveling Elders of the Liverpool conference, including President Joseph S. Clarke, Jr., J. Scott Jenson, Elias W. Crane, Jr., Edmund G. Jenkinson, Alma E. Wayment, John C. Duncan, Lewis J. Read, James F. Sheffield, Albert J. Cope, William F. Rasband, Joseph J. Shields, Wallace Calder, James L. Robson, Thomas W. Condie, Isaac Langton, Jr., Thomas J. Brough, Archibald B. Neil, Albert H. Thomas, Mark W. Jeffs, Joseph H. Brinton, an Joseph A. Wagstaff.

The services commenced at 10:30 a.m. In greeting the Saints, President Clark showed that the pursuit of salvation is a daily struggle demanding strong faith, and earnest vigilance. The statistical report was read, showing an average per month of 1,073 tracts, 38 books, and 39 Gospel conversations per Elder, and a total of 142 books and 6,618 tracts distributed by the local Priesthood and Saints. The general authorities of the Church, the presidency of the mission, and the traveling ministry were then sustained by unanimous vote. Elder Robinson pointed out that temporal blessings as well as eternal life are the rewards of obedience to the teachings of the Latter-day Saints. Elder Wayment spoke of the Comforter promised to the disciples, and showed that only those who have been baptized are entitled to its guidance. Elder Read, speaking of the outward manifestation of the inner life, emphasized the necessity of guarding against all forms of sin. Elder Sheffield said the Latter-day Saints are preaching the same Gospel that was anciently preached by Christ and His Apostles, restored now in the dispensation of the fulness of times.

President Lyman, in emphasizing to the Saints the necessity of enduring to the end, gave expression to the following pertinent truths. We are all members of a fallen race, and therefore our life must be a daily struggle as long as we live. You will never apostatize as long as you take care of your own self, and keep doing your duty every day. No man can take care of two men. Every man should undertake to save at least one soul, and that his own. People too frequently build on men rather than on doctrines or principles, and rather

han on the Lord. Such are always liable to fall from the truth. We should never follow those who go wrong. Peter did not apostatize because Judas had transgressed. Doing right fortifies against sin, and wards off temptation. Our development necessarily must be slow, but it should be carried on continuously day by day, and year after year.

At the afternoon meeting, Elder Crane proved that the Gospel of Christ is the one thing that shall not pass away. Elder Shields gave reasons why men should join the true Church of Christ; and Elder Jenkinson pointed out that those who would take upon them the name of Christ, must endure persecution. After giving evidence of the divinity of Joseph Smith's mission, Elder Anderson showed that the temperance teachings of the Latter-day Saints are more comprehensive than those of any other people, extending, indeed, to all the conduct of daily life.

President Lyman said he had been associated with the Church from his infancy, and that he had known all the leaders from the Prophet Joseph Smith. He wished to give his testimony as one of their friends. Our belief in Jesus is based on the testimony of His friends. The Latter-day Saints have demonstrated the strength of their doctrine in their past history, and present condition.

In the evening Elder Duncan pointed out that the sincerity of Christians cannot bring perfection, nor can it give a knowledge of Christ—two essential features of the Gospel. Elder Cannon spoke on pre-existence, showing that it is one of the many beautiful teachings of the Bible that are not understood by the modern religious world. We all took part in the war in heaven. The strife there begun is continued here. We should turn the course of our lives in harmony with the Lord, accept His Gospel, serve God, and overcome.

President Lyman said the Church of Christ is one body with many parts, but all the members must be in perfect harmony—must be led by the same Spirit. The Latter-day Saints have no monopoly on goodness, purity, or virtue, but still there can be but one true Church. The Gospel of Christ is the power of God unto salvation, any other gospel is a power unto delusion. As distinguishing the Latter-day Saints from other Christians, the following characteristics were pointed out: Scripture making and belief in continuous revelation; the gathering; salvation for the dead and temple building; Priesthood and divine calling; signs following believers according to their faith; and the mission of preparing for the second coming, which was declared to be near at hand. The speaker said that satisfaction is brought to the soul of man by following the complete Gospel; and in closing he left his testimony as to the motives and character of the Latter-day Saints.

On Saturday evening, President Lyman met the traveling Elders of the conference, and gave them much valuable instruction and encouraging counsel, as it would be his last visit to the conference.

WALLACE CALDER, Clerk of Conference.

GOD Almighty Himself dwells in eternal fire: flesh and blood cannot go there, for all corruption is devoured by the fire. Our God is a consuming fire. When our flesh is quickened by the Spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 26, 1903.

EDITORIAL.

FALSE CHRISTS ARISING.

SEVERAL months ago we called attention to the challenge given out by Mirza Ghulam Ahmad of India to John Alexander Dowie of the United States. The former declares he is the Messiah; the latter that he is Elijah the Restorer who shall prepare the way before the coming of the Lord. The claims are inconsistent, and the East Indian proposed to settle the matter by a duel of prayer. Each should pray for the other's death, and the first to die should be considered an impostor.

Notices have just come into our hands signed by Mirza Ghulam Ahmad in which he says that having learned of the pretension of J. H. Smyth Pigott, of Clapton, London, to Messiahship, he warns Pigott that he shall soon be annihilated with sore torment. Ahmad declares that Pigott, who is many years his junior, shall die in Ahmad's lifetime, and death shall be brought about by the efficacy of his prayer. Mr. Pigott is the young man who created a mild sensation a year ago by announcing himself before a congregation at the Ark of the Covenant, Clapton Common, to be "that Lord Jesus Christ who died and rose again and ascended into heaven." Ahmad teaches that Jesus was taken down from the cross alive and escaped from Palestine to India, where He lived to old age and died a natural death, and that His dust now rests in a tomb at Srinagar, Kashmir. Ahmad claims that he himself is a man come in the spirit and character of Jesus Christ, and that more than a hundred thousand persons have been led to purity of life through him and the heavenly signs that he has wrought.

False Christs have been appearing ever since the Savior arose from the dead and with His immortal body ascended into heaven leaving the distinct promise that He would descend in like manner as He had gone from His disciples. Paul, even in his day, was constrained to warn the Saints at Thessalonica not to be deceived by any man that the coming of the Lord Jesus was at hand. And since then history relates cases of both men and women who pretended to be Jesus Christ and drew followers after them. In the latter days when the Savior's second coming is near at hand, it is very natural that impostors should be plentiful.

The Scripture is perfectly clear on this point, so that no one who reads the Bible need be led astray. When the Lord shall come has not been revealed, but how He shall come is told in many places; and this is admirable, for every

soul of every generation should be watching and waiting for that glorious event; but every soul should also be able to detect an impostor. Jesus' own words in speaking of the end of the world were: "Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. xxiv: 23-27). Paul describes this coming in detail: "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall arise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I. Thess. iv: 16, 17).

J. J. C.

THE address of the Bristol conference has been changed to 16A Pittville Street, Cheltenham.

THE clerks of conferences should all read Elder Calder's minutes of the Liverpool conference. They are a model of carefulness.

FROM Brother John M. Lindelöf, who lives in St. Petersburg, Russia, a pleasant letter has just come. Brother Lindelöf says that since President Lyman's visit to his home, the blessing he left there has been very manifest to the family. They await with much yearning the arrival of a missionary, and Brother Lindelöf says his family will help as much as possible in the spreading of the Gospel.

EACH conference is entitled to keep twenty per cent of the receipts on "Nickel Sunday." The remainder should be forwarded to this office. The late arrival of the envelopes has probably caused some of the schools to postpone this matter. In each conference a Sunday should be appointed at once, if it has not already been done, so that the matter can be disposed of before the end of the year.

LETTERS from Elders J. Alma Holdaway and Henry Teuscher, Jr., under date of November 1st, at Haifa, Syria, bring the news that President Albert Herman was suffering from lagrippe brought on probably by having to sleep on the ground in a tent while in quarantine at Marjatt. Indications were however, that he would be well in a few days. Elders Holdaway and Charles and Henry Teuscher were expecting to leave Haifa for Jerusalem as soon as President Herman recovered.

PRESIDENT JOHN W. SAUNDERS of the Manchester conference writes that a creditable revival of interest is manifested at the Manchester branch. This it will be remembered is one of the oldest branches in the Church. The

Bolton branch is also progressing. A Mutual Improvement association with John H. Holden president, and William H. Johnson secretary, has been organized there, and at the recent baptism at Leigh the Bolton and the Leigh branches each furnished six converts.

PRESIDENT LEVI E. YOUNG writes from Zurich that he has just returned from the French part of the Swiss mission where there are about forty-nine Saints, many of whom he visited in their homes. The Saints are happy in the anticipation of Elders being sent to them. Missionaries are at present in Neuchatel, Chaux de Fond and Lausanne and are working hard. President Young reports that he has divided the Swiss mission into three conferences. Formerly there were no conference organizations.

ELDERS William Stillwell and John H. Freebairn of the London conference report a happy district meeting of the Watford branch, where they labor. Three meetings were held in the Co-operative Hall at Watford, Sunday last. President Henry H. Blood, Sister Margaret Thurman, Elder Edwin F. Tout and daughter Maggie were present, and the two last named rendered solos during the services. The Elders report Sunday school and Mutual Improvement associations fully organized for the winter's work, and harmony in the branch.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Columbus*, Saturday, November 21, 1903. For Great Britain—Hugh McKay, Willard; George G. Mace and Alexander Adams, Kanab; Isaac Albert Smoot, Provo; Levi J. Hawkley, Idaho Falls, Idaho; John W. Gibson, North Ogden; William P. Davidson, Alta, Wyoming; Thomas C. Peirce, Murray; Peter Allen, La Grande, Oregon. For Scandinavia—Peter B. Christensen, Mink Creek; John J. Plowman, Smithfield; Erik C. Henrichsen, Provo; John P. Jeppesen, Bear River City, Idaho. For Germany—Lambert L. Pack, Kamas. For Switzerland—Alma R. Bertoch, Morgan. For the Netherlands—Clyde A. Hammond, Moab.

APPOINTMENTS.—The Elders who arrived for Great Britain, Saturday, November 21st, have been assigned to labor as follows: George G. Mace, Sheffield; Isaac A. Smoot and John W. Gibson, Manchester; Levi J. Hawkley, Welsh; Hugh McKay, Scottish; William P. Davidson, Bristol; Thomas C. Peirce, Birmingham; Alexander Adams, Newcastle; Peter Allen, Norwich.

TRANSFERS.—Elder Albert J. Cope is transferred from the Liverpool to the Birmingham conference; Elder Charles M. McCarty from the Manchester to the Irish conference; Elder Alma A. Smith was transferred from the Birmingham to the Leeds conference, November 14th, 1903.

DEPARTURES.—The following named missionaries and a company of emigrating Saints sailed from Liverpool per s.s. *Romanic*, Thursday, November 19th, 1903, in charge of Elder John H. Horsley: Henry A Cleveland, Willard Hatch, Willem Dalebout, John H. Cooper, Alexander S. Coleman, Simon W.

Beck, Henry F. Baker, Solon J. Foster, Hyrum J. Anderson, James C. Jensen, Winfred A. Fjeldsted, Niels Larsen, Gustave A. Mossberg, James E. Swann, and William A. Shaw. Sister May W. Cannon, wife of President Hugh J. Cannon, and son Charles were also passengers on this boat returning home.

THE Bristol semi-annual conference will be held at 27 St. George's Place, Cheltenham, Sunday, December 6, 1903. Services will begin at 10:30 a.m., 2:30 and 6:30 p.m. The public is invited to attend.

PETER ON AUTHORITY.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

IT was no mere chance that caused the first great declaration made by the Apostolic Church on the question of authority to issue from the sacred precincts of the temple, from the dwelling place of rabbinical lore; to be delivered not only in the presence of the priests, but to be delivered personally to one whose authority, unquestioned from the days of Sinai, had now to yield to the authority of One whose commission was given Him before the foundation of the world. Peter, the fisherman of Galilee, and Annas, the Sadducean high priest, must forever stand as types in the great conflict that the church of the world wages against the Church of Christ, until the great Adversary is bound and He, whose right it is to reign, shall reign—King of kings and Lord of lords.

During the days that had elapsed since the Pentecostal feast the rulers of the Jews had apparently maintained the policy of discreet silence that they had adopted with regard to the resurrection and subsequent events. In view of the political condition of Jerusalem it would have been a foolish thing for them to have antagonized even a small group of their own people; but they were only biding their opportunity. They realized that, sooner or later, it must come, and then they did not wish to appear as the aggressors. Meanwhile the Apostles and the hundreds of members of the newly organized Church had not drawn the sharp line that was eventually to separate them from formal Judaism. Daily they went to the temple to offer prayer, and to officiate in those ceremonials prescribed for the orthodox under the Mosaic ritual.

It was upon one of these occasions that the Apostles, Peter and John, performed their first recorded miracle. The *subject* was a cripple, known for years to all who frequented the holy heights of Mount Moriah; the *time* the ninth hour, when the shops of the great city were closed, when devout men of Jerusalem, native born and proselytes, gathered in the consecrated courts, and the mid-afternoon prayer arose from thousands of lips and was echoed in tens of thousands of hearts; the *place* the gate Beautiful of that great temple, once overshadowed by the glory of the Lord, the visible, earthly dwelling-place of the Majesty on High.

The few who were attracted by the short colloquy, and who then beheld the same man rise to his feet and enter the temple, shouting and praising God, could not repress their cries of astonishment. The noise was spread by others,

and almost instantly the court of the Gentiles was transformed from a throng of earnest worshippers into a mass of eager, wondering, questioning humanity that surged about the two Apostles and the man upon whom the miracle had been wrought. And even as it swayed to and fro, each individual striving to catch a glimpse of the three central figures, Peter stretched forth his hand with a gesture compelling silence, and commenced his memorable sermon in Solomon's Porch. It may be that the echo of his inspired words reverberated under the arches and through the cloisters of the grand old building; it may be that the sound of the tumult reached the ears of the Sadducees in council; it may be that swift-footed enemies carried the tale to the assembled Sanhedrin. Be that as it may, it was true then as in the days of Job, true now as then, that where the sons of God are gathered together there comes Satan also. A Galilean follower of the crucified Nazarene within the hallowed enclosure was preaching the doctrine of the resurrection—a doctrine odious at any time, but infinitely hateful when connected with the name of One on whose tomb they had set great Pilate's seal, because He had claimed to be the Resurrection and the Life. Without the temple they could only deliver up the offender that, if found guilty, he might be dealt with according to Roman law. Within its walls he was subject to their own tribunal and any punishment, death alone excepted it was their right to inflict.

"Arrest them and bring them hither," was the Sanhedrin's order; and yet as it was being given did not those learned rabbis think of a previous occasion when the Master Himself had come into the temple and had cleansed it with a whip of cords; did they not remember the thunders, the earthquake, the rent veil; did not their guilty consciences reveal to view Him whom they had pierced, even as the Prophet foretold; did not the cumulative evidence of the resurrection and the ascension cause them to pause and debate the matter? Perhaps it was forever too late, and the Spirit of God had ceased to strive with them. Having rejected the Christ, the only emotion of which they were capable, so far as the disciples were concerned, was one of malignant hatred. Is it not equally true to-day that those who have had an opportunity of gaining for themselves a testimony of the truth of the Gospel and who reject that opportunity—who steel their hearts against the promptings of the Spirit of Truth—become the most persistent, most unreasonable, most bitter persecutors of the Saints?

The arrest was made. Peter and John were brought before the council, yet not until their testimony had borne fruit; for, of the assembled multitude, two thousand felt the power of the great Apostle's arraignment, acknowledged their transgressions, and were ready to follow the Jesus of whom they had heard. The hour was late and, for the convenience of the priests no less than to allow time for the crowd to disperse and the temple to resume its wonted calm, the two were locked up to await examination on the morrow. Of this first night in prison, the precursor of bonds, scourging, torture and death, no account is given in the sacred record, nor do we know whether the man who was healed was detained as a witness or whether he was allowed to depart on his own recognizance.

And it came to pass on the morrow that their rulers and elders and scribes that Caiaphas, the high priest de jure, and Annas, the high priest de facto

that John and Alexander, both of the Sadducean house of Hanan, and as many as were of the kindred of the high priest were gathered together at Jerusalem. And into their midst were brought Peter and John and the man who, but a short day before, had been called "a cripple."

There was no time wasted in preliminaries. Straight as an arrow from the bow the high priest launched his question at the leader of the Twelve: "By what power or by what name have ye done this?" It was the challenge of the Prince of the Power of Darkness to the Prince of Peace—of Satan to God. It is a question that every ambassador for Christ, from that day to this, has had to answer, a question that involves the eternal salvation of every child of Adam. The power that we, as Elders in Israel, exercise to-day, the name in which we act, is identically the same as that exercised and acknowleged by the Apostles of the Former-day Church. Through the agency of the devil many wonders have been wrought and miracles performed, but that agency, influence and power must always fall confounded before the superior authority of the followers of the Christ. In this day of religious strife, when Satan walks rampant and deceives, if possible, even the very elect, happy is the man to whom the Father has given the power of discernment that he may rightly judge the true and the false.

It took but an instant for Peter to grasp the proposition in its complete significance. He remembered that when his Master's life was in peril he had failed the test; now that his own life was in jeopardy, he might in part atone for the sin so graciously forgiven. He had a testimony and he was not afraid to bear it now. No longer, as on the day of Pentecost, was he standing before earnest enquirers; no longer, as in Solomon's Porch, before those who, thronging the streets on the day of the crucifixion, had passively given assent to the tragedy that was enacted on Calvary. He was standing in the presence of the Sanhedrin, who had predetermined the Savior's death; before the priests, who had given to Judas thirty pieces of silver for His betrayal; before the high priests who had led Him to Pilate's judgment seat and had demanded His execution by the most cruel of deaths, and who, during the long hours of silent agony, had stood with taunts and derision beneath the very shadow of the cross. For such there was no Gospel of faith, repentance and remission of sins. To them no forgiveness could be promised until they had paid the uttermost farthing. The Apostle's fearless testimony could but forge another link in the Titanic chain that was already binding them for their doom. Pity the man, who, like these Jewish rulers, reaches a pass where he fears not to heap upon himself condemnation after condemnation unto the day of wrath—one to whose soul darkness is light and evil good. "For such there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation!"

There must have been a secret terror in the heart of every one that listened to Peter's answer. But in him was the confidence and boldness and power of the Holy Ghost, which filled him and thrilled him as he spoke—the veritable mouthpiece of God on earth.

"Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole: be it known unto you all, and to all the people of Israel, that by the name of

Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

It might be assumed from the Apostle's opening sentence that no formal charge had been preferred against him. Respectful still in the presence of those whom as a young man he had been accustomed to revere as the greatest and wisest men of the earth, he addressed them by the very titles that shall serve to convict them of the charge that he is about to hurl in their teeth. He makes no excuse for his action, no plea of innocence. That the deed performed was a good one even they themselves must acknowledge. That is a preliminary matter. The testimony of Jesus is the one important fact that it is his duty to bear. The miracle simply gave him an opportunity for so doing. It was the setting of a graver's stone that was to cut the hard hearts of the murderers. He recognized this fact as we often do not. No matter what the frame may be the value lies in the picture itself. No matter what desires we may have to dwell upon illustrations, to weave in the flowers of oratory or the facts of science, our duty is to preach Christ, and Him crucified, to give to the world the first principles of life and salvation, to testify as to the divine mission of the Prophet Joseph Smith, and the restoration of the Gospel, to declare that we know that the authority that Peter claimed is with the Church of Christ to-day, and that it shall never again be taken from the earth. Like Peter, it will be well to get to the point as quickly as possible, and to dwell upon it with all the power and force with which the spirit of our mission endows us.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." By this one sentence four distinct propositions were indelibly fixed in the minds of the hearers. The first resulted from an antithesis in the mention of the sacred name—Jesus, the carpenter's son, and Nazareth, the despised city, standing in contrast with, yet joined to the Christ, the Messiah, the promised One of Israel. The very fact that they had tried to ignore, to hush up, to bring discredit upon, to absolutely deny, one of the disciples of that Jesus was boldly proclaiming in their presence, and almost at the threshhold of the Holy of Holies. Only the truth, the truth that they feared, could give Peter his boldness, and all felt it.

"Whom *ye* crucified!" Never before had the indictment been so forcefully, so uncompromisingly stated. No need of a man to ask his neighbor: "Is it I?" Each conscience answered the question and acknowledged its own guilt.

"Whom God raised from the dead." There is the doctrine of the resurrection once more, and this time not as a vulgar rumor, but the statement of an eye-witness, of one who was among the first at the empty tomb, one who had talked to the risen Nazarene, yea, more, had seen Him ascend into the heavens—a witness whose statement could not be impeached. And more bitter than all else to them was the claim that God, the Father omnipotent,

for Whose honor they had crucified Jesus, had Himself raised the "impostor" from the dead.

"By him doth this man stand before you whole!" Alas for priestly pride and power; not cross, nor tomb, nor earth, nor heaven itself could limit the authority of Him, of whom they had hoped to hear no more! He was ascended, yet powerful in the person of His disciples, and the rulers of Israel found themselves face to face with a condition of which they had never before dreamed. Christ's authority was yet upon the earth. Peter held it; John held it; how many more held it they knew not, but it was an authority from which they could not hope to escape. Their authority and that of the Galilean could not exist side by side. If what Peter said was true, and in their hearts they could not but acknowledge it, the authority of God Himself, coming through Jesus of Nazareth, was upon the earth, and was opposed to everything that they professed and taught. Well might they pause and tremble; but Peter did not hesitate. Deeper yet he forced the barbed arrow of conviction. He makes personal the prophetic twenty-second verse of Psalm cxviii, which the Savior had quoted (Matt. xxi: 42), when he exclaims: "This is the stone which was set at nought of *you* builders, which is become the head of the corner." Could the listener catch the full import of that first public announcement of the Church of which, as St. Paul says, Jesus Christ Himself is the chief corner-stone?

Nor was this all. As though to answer the high priest's question ("or by what name?") to the very fullest so that through all generations of time and throughout all eternity there might never again be the shadow of a doubt, Peter closes his brief address with this inspired sentence: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Could they see it now? Beyond the miracles, beyond the voluntary sacrifice, beyond all that their selfish, sordid minds had ever grasped, was the astounding fact that in that Name lay the salvation of the entire human race. And acting in that Name and clothed with His authority the Priesthood of the Son of God is to-day holding up the Gospel of Jesus, and full salvation through His name to a world as dead in trespasses and sin as were Annas and Caiaphas and the scribes and Sadducees that gathered with the Sanhedrin on that memorable morning almost nineteen hundred years ago. The short sermon was ended, but ever increasing was the astonishment of the priests when they recognized in their almost defiant prisoners, two of the humble fishermen of whom they had heard much in the last three years. They knew that they were ignorant and unlearned, and yet there was something about them that all the education of the rabbis could not give, an authority that even the high priest dared not assume. No words of comment can add to the simple statement: "And they took knowledge of them that they had been with Jesus." What more can we ask for ourselves than that our testimony to the truth bears on its face a similar token of divine approval; that our lives, like those of the Apostles of old, are a reflection, faint though it be, still a reflection of the life of the Master whom we love and serve?

"To be angry, is to revenge the faults of others upon ourselves."—POPE.

CURRENT EVENTS.

To-day the citizens of the United States are celebrating Thanksgiving day according to proclamation of President Roosevelt and the governors of the states. Since the Civil war the last Thursday in November has been set apart for festivity and family gatherings, and thanksgiving to God for the gathered harvest. The first Thanksgiving day was celebrated in September, 1621, by the Pilgrims who had landed late in the preceding year, and now held their first harvest home. A very good movement is afoot to have the last Sunday and Monday in November chosen instead of Thursday, so that the religious side of the celebration may be more prominent.

THE THANKFUL HEART.

Stand in the sunshine sweet
And treasure every ray,
Nor seek with stubborn feet
The darksome way.

Have courage! Keep good cheer!
Our longest time is brief.
To those who hold you dear
Bring no more grief.

But cherish blisses small,
Grateful for least delight
That to your lot doth fall,
However slight.

And lo! all hearts will bring
Love, to make glad your days;
Blessings untold will spring
About your ways.

SELECTED.

DIED.

HOWARD.—At Carey, Idaho, October 14th, 1903, of bronchitis and asthma with which he has been afflicted for over three years, William Howard. He was born August 21, 1835, at Sharisbrook, Lancashire, England; joined the Church in May, 1882, and emigrated to Zion with his family in 1888, locating in Coalville. In May, 1893, with his wife and eleven children, moved to Carey, Idaho, where they have since resided and helped to build up the place. Brother and Sister Howard have had seventeen children, ten of them are living; also sixteen grandchildren, all here in Carey. The funeral was held October 16th, with a very large attendance. Eulogistic and consoling remarks were made by Elders William Clark and T. C. Stanford,

WILLIAMS.—Thursday, November 5th, 1903 at Ipswich, Thomas Harris Williams. Funeral was held at the home of the deceased, November 9th, President Harris and Elders Downs and Rich being in attendance. A wife and three sons are bereft to mourn of husband and father. Deceased was baptized October 28, 1897.

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